THE Rich Mans Charge.

Delivered in a

SERMON

AT THE

S. PITTLE

Vpon Monday in *Easter* Week, 12 *April.* 1658.

BEFORE

The Lord Major, &c.

By EDW. REYNOLDS, D D.

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THE

To the Right Honorable

Sir *RICHARD CHIVERTON*

Lord Major of the City of *London*,
and the Honorable Court of
Aldermen.

Right Honorable,

IT is truly resolved by Learned men, (*a*) That Theology is not a bare *Speculative Science*, which ultimately terminateth and stoppeth in the understanding, but that it is a *Doctrine* ordered and directed unto *Practice*, prescribing not onely the (*b*) knowledge of *Spiritual Truth*, but the (*c*) doing and loving of *Spiritual Good*. The *Apostle* calleth it the (*d*) acknowledgment of the *Truth* which is after *Godliness*; *The Learning of Christ*, and of the *Truth as it is in Jesus*. As light and heat, lustre, motion, and influence, are united in the Sun, the one working with and by the other; so Treasures of Wisdom and Knowledge are joyned with fulness of

a Aquin. part. 1. qu. 1. art. 4. & Scholastici in Prolog. Sentent.

b John 17. 3. Ephes. 4. 13.
c Matth. 7. 21. Jam. 1. 22. John 13. 17.
d Tit. 1. 1. Eph. 4. 20, 21.

Grace and *Holiness*, in the *Sun of Righteousness*, whose *Wings* have *healing* in them. The Doctrine of *Religion* is like the (*e*) *Prophets* Vision of *Cherubims*, where he saw *Wheels* full of *Eyes*; the one for *Vision*, the other for *Motion*; and *Hands* under *Wings*; these to soar in *contemplation*, those to be imployed in *Action*; and *Lamps*, and *Burning Coals* of Fire; the one for *light*, the other for *heat*. (*f*) As an *Heathens* and *Heretick's* Moral actions do not benefit him without *Faith* in *Christ*; so a *Christians* (*g*) speculative knowledge, and meer *Doctrinal Faith* will not save him without *good works*, and the *fruits* of *new obedience*. (*h*) *Fides esse sine charitate potest, prodesse non potest* Though therefore we dare not ascribe unto *good works*, any meritorious *dignity*, or proper *causality*, whereby they procure or produce *Salvation* for us, yet such a (*i*) *necessity* of them we ever acknowledge, as that without walking in the

e Ezek. 1. 8, 13, 16, 18.

f Aug. de Civ. Dei. l. 19. c. 25. De Nupt. & Concupisc. l. 1. c. 3. Contr. 2. ep. Pelag. l. 3. cap. 5. Contr. Julian. Pelag. lib. 4. cap. 3.

g Aug. Tom. 4. lib. de Fide & oper. cap. 14. ad Simplician. quæst. 2.

h Aug. de Trin. l. 15. c. 18. *Qualis est illa confessio quæ sic Deo credit, ut pro nihilo ejus ducat imperium? aut quomodo ex animo ac verè dicimus, Domine, Domine, si ejus quem Dominum confitemur, præcepta contemnimus?*

—— *Inter Christianum & Gentilem non fides tantùm debet, sed etiam vita distinguere*, Hier. Epist. ad Gelantiam de ratione Piè vivendi.

i Heb. 12. 14. & 10. 36. Vide Davenant. de Justitia Actuali, cap. 30. 31.

way

way of *holineſs*, we ſhall not arrive at the *Kingdom of Glory*; without *doing the will of God*, we can never expect to *receive the promiſes*. And as it is a dangerous temptation of *Satan* on the one hand, to perſwade men to *deifie* their own good works, by putting confidence in them; ſo it is no leſs dangerous on the other hand by meer notional, aiery and Platonical ſpeculations to eat out all care of *good works*, and thoſe *moral duties* of *Piety*, *Temperance*, *righteouſneſs*, and *Charity*, in which the life and proper vertue of true *ſaving faith* doth exert it ſelf. Gal. 5. 6. 1 Theſ. 1. 3. 1 Tim. 1. 5. Tit. 3. 8.

Theſe conſiderations moved me, when I was invited to Preach before you at that ſolemn time when many proper objects of *good works* uſe to be preſented to your eyes, to ſingle out that argument to treat upon. And that ſo much the rather, becauſe we live in times wherein there is a concurrence of many of thoſe ſymptomes and diſtempers, upon which our *Saviour* hath concluded, *That the love of many ſhould wax cold*: Wars, and rumors Matth. 24. 6, 12.

of

of wars, Nation against Nation, Kingdom against Kingdom; many offended, many hating one another, many false Teachers, many seduced people, and, above all, an abundance of iniquity. And indeed, it may be justly feared, that where there are so many divisions, prejudices, animosities, differences both of judgment and interest, to say nothing of the luxury, delicacy, vanity and excess in private expences, there cannot but consequently be a very great obstruction in the current of *good works*.

My hearty desire and prayer is, That as this *Sermon* received favorable audience from you, and is now by your own direction exposed to a more general view, so some signal *blessing* may follow the publication thereof, that thereby the hearts of many *rich men* may be inlarged to honor the *Lord* with their substance, and to let their Merchandise, and their Treasures have inscribed upon them, *Holiness to the Lord*.

Prov. 3. 9.

Isai. 23. 18.

Your Honors most humble Servant in Christ,

EDWARD REYNOLDS.

THE Rich Mans Charge.

1 Tim. 6. 17, 18, 19.

Charge them that are rich in this World, that they be not high-minded, nor truſt in uncertain riches, but in the living God, who giveth us richly all things to enjoy;

That they do good, that they be rich in good works, ready to diſtribute, willing to communicate;

Laying up in ſtore for themſelves a good Foundation againſt the time to come, that they may lay hold on eternal life.

THe *Wiſeman* telleth us, that *a word fitly ſpoken, is like Apples of Gold in Pictures of Silver, Prov.* 25. 11. And our Lord in the Prophet telleth us, that he had *the Tongue of the Learned, to ſpeak a word in ſeaſon, Iſai.* 50. 4. *Paul* at *Athens* diſproved the *ſuperſtition* of that *Learned City*, out of the in-

 ſcription

ſcription of their own *Altar*, and the teſtimony of their own *Poet*, *Acts* 17. 23,28. And before * *Felix*, a corrupt and intemperate Judge, he Preached of *Righteouſneſs and Temperance*, *Acts* 24. 25. In *ſolemn* and *publick meetings*, the moſt needful *Doctrines* to be preſſed, are thoſe which are moſt ſuitable to the *Auditory*. When *Timothy* is to Preach before *rich men*, the Apoſtle here furniſheth him with the *materials* of his *Sermon*, to warn them againſt the ſins incident to that condition, and of the *duties* incumbent upon it; and becauſe hard duties are both to be urged with cogent *Arguments*, and ſweetned with ſpecial *Comforts*, here are *Motives* of both kindes uſed, that by the *neceſſity* and the *utility*, they may be perſwaded unto the *duty*; ſo that my *Text* is a very fit preſent for an *Aſſembly* of *Rich Citizens*, a preſent of *Gold* and *Silver*, *Apples of Gold in Tables of Silver*, a preſent of *Treaſures*, *Stable* and *abiding Treaſures*, a *good foundation*, an *eternal life*, and all to be had not ἐν τῷ νῦν, in this preſent *now*, but ἐν Θεῷ ζῶντι, in that *living God*, who *is yeſterday and to day the ſame, and for ever*, and who *never faileth* or *forſaketh thoſe that truſt in him*.

The *Apoſtle* having before ſhewed the great miſcheif of *covetouſneſs*, that godly contentment is *true gain*; that reſolutions to be *rich*, do caſt men upon deſperate and frequent temptations; that worldly love is a ſeminary of unbelief, apoſtacy, and all miſcheif; and having warned *Timothy* in his own converſation, to avoid ſuch dangerous

Cuncta malefacta ſibi impunè ratus, Tacit. Annal. l. 12.

Per omnem ſævitiam & libidinem jus Regium ſervili ingenio exercuit. Hiſt. lib. 5.

Sueton in Claudio, cap. 28.

dangerous *Lusts*, doth further direct him in his *Ministerial Function*, to lay the same charge upon worldly *Rich men*, in the words which I have read unto you.

Wherein we have, First, *Timothies* Duty, παραγγέλλειν, *To charge*. Secondly, The *subject* of that charge, *Rich Men*. Thirdly, The *limitation* of that subject, πλουσίοις ἐν τῷ νῦν αἰῶνι, *Rich men in this World*. Fourthly, The *particulars* and *materials* of the charge, set down *Negatively* and *Affirmatively*, and both twofold.

The *Negative*, Not to be *High-minded*, not to *Trust* or *Hope in Riches*; with a Reason which reacheth unto both, because of the *uncertainty* of them.

The *Affirmative*, 1. *To trust in God*, with a double Reason of that; *His life*, he is *the living God*: *His bounty*, he gives, gives *richly*, gives *all things*, and with the things gives an *heart* to enjoy them.

2. To *imitate God* in this Divine Work of *Bounty and Liberality*, expressed

First, By the *matter* of it Ἀγαθοεργεῖν, *To do good*.

Secondly, By the *manner* of doing it, *viz.* 1. To do it *copiously*, to be *rich in good works*, πλουτεῖν ἐν ἔργοις καλοῖς. 2. To do it *chearfully*, *readily*, *easily*, with an aptitude and propension thereunto, εὐμεταδότους εἶναι. 3. To do it *diffusively*, *extensively* unto Community, or to do it modestly, humanely, lovingly, gently, without *morosity* or *exprobration*; to be κοινωνικοὶ τῇ τρυφῇ

as *Lucians* expreſſion is, That others may be partakers of our good things with us.

And this *Duty* is preſſed by a very *elegant reaſon*, in a way of ἀντίθεσις, and as a prolepſis or prevention of what might be objected. If I be ſo diffuſive and communicative to others, I ſhall leave nothing for my ſelf, or thoſe of mine own houſhold; this the Apoſtle preventeth, telling us,

Firſt, That thus to lay out, is to *lay up*, and that as in a *treaſure*, ἀποθησαυρίζειν. It is like *ſcattering of Seed*, in order to an *increaſe* and *harveſt*.

Prov. 11. 24.

Secondly, That thus to lay out upon others, is to lay up *for themſelves*, ἀποθησαυρίζοντας ἑαυτοῖς.

Thirdly, That hereby the uncertainty and inſtability of *Riches*, is corrected and fixed, ἀδηλότης turned into θεμέλιον καλόν.

Fourthly, Whereas *worldly riches* are onely ἐν τῷ νῦν αἰῶνι, for the preſent time, they will not deſcend after a man when he dies; being put into good works, they are θεμέλιον εἰς τὸ μέλλον returnable into another Country, a Mans works will follow him, he ſhall *finde them again after many days*. And whereas they being of a *muddy* and *ſlimy original*, are *ſlippery* and cannot be held; either we ſhall go from them, or they from us, they have Wings, and will flie away; that which is thus *laid up*, by them may be *held*, ἵνα ἐπιλάβωνται that they may *lay hold*.

Pſal. 49. 17.

Revel. 14. 13.

Eccleſ. 11. 1.

Prov. 23. 5.

Fifthly, Whereas a Mans riches cannot lengthen his life one night beyond the period which God hath fixed. Being thus *laid out*, and

Luke 12. 20.

laid

laid up, to comfort the *lives* of others, they are graciouſly by God rewarded with *eternal life*. An houſe thus founded, ſhall continue for ever.

1. *Timothies* duty, *Charge thoſe that are rich.* He doth not ſay, *flatter them*, nor *pleaſe them*, nor *humor them*, nor *fawn upon them*, or *crouch to them*; nay, he doth not ſay what ſometimes he uſeth to do himſelf, *Beſeech them, intreat them, perſwade them*; but he giveth *Timothy* the ſame power towards them, as he uſed towards him. *Verſ.* 13. παραγγέλλω σοι, παράγγειλε τοῖς πλουσίοις. As 1 *Tim.*4.11. παράγγελλε ταῦτα καὶ δίδασκε, Theſe things *command and teach*. It is true, The Miniſters of Chriſt, are the *ſervants* of his Church. The *Levites* and *Prieſts* were ſo, *They ſerved the Lord, and his people Iſrael*, 2 *Chron.*35. 3. The Apoſtles themſelves were ſo, *Our ſelves your ſervants for Jeſus ſake*, 2 *Cor.*4.5. Yea, the Lord of all, whom the Angels worſhip, *took upon him the form of a ſervant*, *Phil.*2.7. Came *not to be miniſtred unto, but to miniſter*, *Matth.* 20. 28. And he who was the *Apoſtle*, the *High Prieſt*, ἀρχιποίμην, the *great*, the *cheif Shepherd*, is pleaſed to be called by one of the loweſt appellations Διάκονος, *a Deacon*, *a Miniſter of the Circumciſion*, *Rom.*15.8.

Servants then we are, and accordingly muſt in humility, in meekneſs, in condeſcenſion, ſtoop to men of the loweſt degree; the very *Angels* of *Heaven* do ſo, they are λειτουργικὰ πνεύματα, *Miniſtring ſpirits*, *Heb.* 1. 14.

But you muſt conſider we are *Servants* to your *Souls*,

* *Servili pretio venditus*, Matth.26 15. Exod 21.32. Zach.11. 12, 13.

*Cod. lib.*7. *Tit.* 7. *Vide Caſaub. exercit. in Baron. Anno.* 34. *numb.*15.

Servili ſupplicio affectus, *Lipſ. de Cruce*, *lib.*1. *c.* 12.

Souls, not to your *Wills*, much leſs to your *Luſts*: So Servants to you, as that we muſt give accompt of our ſervice to a greater Lord, who gives us *Authority* and *Power*, as well as *Miniſtery* and *Service*, *Tit.* 2. 15. And therefore in the delivery of his Meſſage, we may not ſo be the Servants of Men, as to captivate the *truth of God*, and make his *Spirit* bend and comply with their *Luſts*, 1 *Cor.* 7.23. *Gal.* 1. 10.

There is a Majeſty and Power in the *Word of Chriſt*, when ſet on with his *Spirit*, who ſpake ὡς ἐξουσίαν ἔχων, as one having Authority, *Matth.* 7. 29. and regarded not the perſons of men; which no power, wealth, or greatneſs, can be a fortification againſt. It is as a *Two-edged ſword, ſharp in the hearts of Chriſts enemies*, able to break Rocks, to tear Cedars, to pull down ſtrong holds, to ſmite the heart, to ſtop the mouth, to humble an *Ahab*, to ſhake a *Felix*, to aw an *Herod*: It is *the arm of the Lord*, which can ſling a ſtone into the Conſcience of the ſtouteſt ſinner, and make it ſink like *Goliah* to the ground: It can ſo ſhake a man with conviction of guilt and prepoſſeſſion of wrath, that he ſhall go in Sackcloth and Aſhes, weeping and mourning, roaring and rending of himſelf, till his Soul draw nigh to the grave, and his life to the deſtroyers.

Heb. 4. 12. Pſal. 45. 5. Iſai 49. 2. Pſal. 29. 4, 5. 2 Cor. 10. 4, 5. 1 King. 21. 27. Acts 24. 25. Mark 6. 20. Iſai. 53. 1.

And there is an Authority in the *Office*, which diſpenceth this *power of God*; being the *Ambaſſadors of Chriſt*, there is a παῤῥησία, a *liberty and boldneſs* belonging to our *charge*; ſo that albeit we muſt manage the ſame decently and prudently with

2 Cor. 5. 20. Acts 2. 29. & 4. 13. Eph. 6. 19. Tit. 2. 15.

with due reſpect to mens ſtations and degrees, ſhewing *all meekneſs to all men*; yet we muſt do it, firſt, *Impartially* without reſpect of perſons; ſecondly, *Zealouſly* againſt the daring preſumptions of the greateſt ſinners. *Say to the King and to the Queen, Humble your ſelves*, Jere. 13. 18. *I have made thee a defenced City, and an Iron Pillar, and Brazen Walls againſt the whole Land, againſt the Kings of* Judah, *againſt the Princes thereof, againſt the Prieſts thereof, and againſt the people of the Land*, Jere. 1. 18. A *Miniſter of Chriſt*, though he muſt be meek and lowly, gentle, and patient, of a *Dovelike Innocency*, and of a winning compliance; yet he muſt not be a low-ſpirited man, to fear the faces or the frowns of men; he muſt *magnifie his Office*, as *Paul* did, and dare to be as bold for *Chriſt*, as the proudeſt ſinners can be againſt him. The File is as impartial to Silver and Gold, as it is to Braſs and Iron: The Honey though it be ſweet, yet it cleanſeth; Oyl though ſoft and ſmooth, yet fetcheth out the poyſon which lies in the ſtomach. *Miniſters* muſt be bold to ſpeak the Goſpel ἐν πολλῷ ἀγῶνι *with much contention*, 1 *Theſ.* 2. 2. To cauſe the *truth of Chriſt* to enter into a combate with the *luſts* of men, to deliver it in *the Spirit and Power of Elias*, to ſever *the pretious from the vile*: Not to pleaſe men, except in caſe when they may be edified and profited (then we may pleaſe them, 1 *Cor.* 10. *ult.*) not to pleaſe them by ſtrengthning their hands in wickedneſs, but to pleaſe *God* that trieth the heart. They muſt *ſpeak* nothing but as the *Word and*

Vide Aug. epiſt. 64.

Rom. 11. 13.

Luke 1. 17.
Jere. 15. 19.

1 Theſ. 2. 4.

and Oracles of God, 1 *Pet.* 4. 11. And when they do ſo, the richeſt and greateſt amongſt men ow as much reverence, fear, trembling, and obedience to the *Word*, as the meaneſt: Nay, many times as a Canon Bullet makes more battery upon a ſtately Pile of Building, then upon a Wall of Mud, and a Tempeſt doth more eaſily break an Oak or Cedar, then a low Shrub; ſo the *Majeſty of the Word* delighteth to ſhew it ſelf more in taming the pride of an *Ahab*, or a *Pharaoh*, or a *Doeg*, then of other mean and inferior perſons.

Beſides, great men ſtand ſo much the more in need of *plain-dealing* from *Miniſters*, by how much the leſs they meet with it from other men. Some flatter them, others fear them, ſome are bewitched with their favors, and others are affrighted by their frowns; but *the Word of the Lord is not bound*, the *Spirit of the Lord is not ſtraitned*; his *Miniſters* are or ſhould be *full of judgment, power* and *might*, to declare their tranſgreſſions *to the heads of the houſe of* Jacob, *and to the Princes of the houſe of* Iſrael, *Mic.* 3. 8, 9.

2 Tim. 2. 9. Mic. 2. 7.

Beſides, they are in more danger; the richeſt Land is more ſubject to be overgrown with Weeds and Thiſtles; great men are apt to be hardned, enſnared, tempted unto more pride and ſtubbornneſs. And as they are under *greater danger*, ſo they are under a *greater truſt*, and are reſponſible to their *Lord* for more *Talents*; their converſion is of a more general influence and concernment, then that of mean and private perſons; their

their meekneſs and profeſſed ſubjection to the *Goſpel of Chriſt*, doth give much glory and abundant thankſgivings unto *God*; and therefore no where is the *charge* more ſeaſonable, *Charge thoſe that are rich in this World.* They ſay the crowing of a Cock will cauſe the trembling of a Lion: What is a Bee to a Bear, or a Mouſe to an Elephant? Yet if a Bee get his ſting into the Noſe of a Bear, or a Mouſe creep into the Trunk of an Elephant; how do ſo little Creatures upon that advantage, torment the greateſt? Now the richeſt men have a tender part, into which a ſting will enter. The Conſcience is as ſenſible in a *Prince*, as in a Beggar; and therefore the one as well as the other equally expoſed to the *charge of God.* And therefore the Apoſtle as he doth in *humility* beſeech and exhort, ſo he doth in *authority give commandments by the Lord Jeſus unto the Church*, 1 *Theſ.* 4. 1, 2, 11. And four times in one Chapter, ſpeaketh in that language of *Authority*, 2 *Theſ.* 3. 4, 6, 10, 12. A Phyſician ſometimes gives a *Cordial* to a poor man, and a *Vomit* to a Prince; tempers his Phyſick not to the dignity of the perſon, but to the quality of the diſeaſe: And ſo muſt the *Miniſters* of the Goſpel. *Eadem omnibus debetur charitas, non eadem omnibus adhibenda medicina; aliis blanda eſt, aliis ſevera, nulli inimica.*

Auguſt. de Catechiſandis Rudibus. cap. 15.

Let us now conſider the ſubject of this *charge*, *Charge thoſe that are rich in this World.* He doth not forbid men to be rich, as if Chriſtian perfection conſiſted in voluntary poverty, as ſome would perſwade us. When *Chriſt* pronounceth a

Voſſii Hiſt. Pelag. lib. 5. Theſ. 2.

wo unto those that are *rich*, he shews us whom he means, Even such as *receive all their consolation in this World*, and are wholly forgetful of another, *Luke* 6. 24. When he said to the yong man, *If thou wilt be perfect, sell that thou hast and give to the poor*, *Matth.* 19. 21. he speaks not of *Evangelical Counsels*, or a *State of Perfection* and *Supererogation* beyond the fulfilling of the *Law*; but he speaketh πειρατικῶς by way of *trial*, and to convince him of that worldly love which obstructed his *salvation*; of his self-deceit in conceiving he had done all that the *Law* required; of his unsoundness and insincerity of heart, which could not forgo all when *Christ* required it, to be his *Disciple*, *Luke* 14. 26. which could not suffer *the loss of all things, and count all dung for the excellency of the knowledge of Christ*, *Phil.* 3. 8. which could not with *Abraham*, *Leave his Country, and Kinred, and Fathers house*, to follow the command of *God*, *Gen.* 12. 1, 4. and with *Peter* and the other Disciples, *Leave Nets and Boats, and Fathers*, and all to follow *Christ*, *Matth.* 19. 27. And with *Barnabas*, *Sell all, and lay down all at his feet*, *Acts* 4. 36, 37.* And so *Clem. Alexandrinus*, *Origen*, *Hilary*, *Austin*, and others, understand that answer of *Christ*.

* πάλιν τε αὖ ὅ τ' ἂν ἔιπ, εἰ θέλεις τέλειος ἦναι, πωλήσας τὰ ὑπάρχοντα, δὸς πτωχοῖς, ἐλέγχει τὸν κεκτημένον ὅτι τῶν πάσας τὰς ἐντολὰς ἐκ νεότητος τετηρηκέναι. ὁ δὲ πλουσιώτερον τὸ, Ἀγαπήσεις τὸν πλησίον σου ὡς ἑαυτόν, &c. Clem. Alex. Strom. l. 3. p. 327. E. 328 A. Edit. Heinsianæ.

—*Volens arguere Divitem illum Dominus noster quasi non vera dicentem* —*Dixit ad eum, Si vis perfectus esse, vade, vende omnia quæ possides, & da pauperibus. Sic enim apparebis dicere verum, si dilexisti aut diligis proximum tuum sicut teipsum.* Orig. Tract. 8. in Matth. Τινὲς ὡς κομιστὴν καὶ ἀλλόφυλον διεβάλλουσι τὸν. Theoph. *Hunc ex lege insolentem, solicitum de salute remittit ad legem, ut in ea ipsa in qua gloriaretur intelligeret, nihil se exinde recti operis fecisse, &c.* Hilar. in Matth. Can. 19. Vide Orat. Basilii in dicescentes, Tom. 1. p. 403, 407. *Puto quod arrogantius quam verius servasse se mandata responderat.* Aug. Ep. 80. *Adolescens dives & superbus —mentitur dicendo Omnia hæc servavi.* Hieron. Vide Mede Diatrib. 4. pag. 142, 143. Davenant. de Justit. Actuali, cap. 44.

He

He doth not then forbid to be rich: *Riches* are the good gifts of *God*, *Prov.* 10. 22. The Lord had in his Church, as well a rich *Abraham*, *Job*, *David*, *Solomon*, as a poor *Lazarus*. Yea, in those times of danger and persecution, the *Spirit of the Lord which bloweth where it listeth*, did finde out a *Joseph* of *Arimathea*, a *Sergius Paulus*, a *Pudens*, (who was a man of a Senatorian order, as *Baronius* telleth us, married unto *Claudia*, a Lady of this Island, of which marriage we read in *Martials* Epigrams.) Yea, we read of Saints in the Family of *Narcissus*, who was that vast rich man, worth Ten Millions of pounds in the days of *Claudius* the Emperor; for of him do *Calvin*, *P. Martyr*, *Pareus*, *Grotius*, and other Learned men understand that place, *Rom.* 16. 11. though *Baronius* think that he was dead when that *Epistle* was written. We finde mention likewise of Saints that were of *Cæsars* Houshold, *Phil.* 4. 22. If any place in the World were like *Hell*, certainly *Nero*'s Court was the place, yet even there we meet with some that belonged unto *Heaven*. Rich then he forbids them not to be.

Martial. lib. 4. ep. 13.

Baron. An. 58. Sect. 56.

Neither doth he forbid the use of such *lawful means*, by which, through *Gods* blessing thereupon they may be rich. We must *maintain honest trades for necessary uses*, *Tit.* 3. 14. We must be industrious in them, *that we have lack of nothing*, 1 *Thes.* 4. 11, 12. It is true, *in every estate*, as well of want as plenty, we *must be content*, *Phil.* 4. 11. (for there is a rich discontent as well as a poor) We may not will, resolve, conclude upon it, that

whatever come of it, by any means by which it may be effected, we will be rich, 1 *Tim.*6. 9. We may say so of *grace* and *glory*, whatever pains or danger it cost me, I will venture all for *grace*; but not so for riches; they are not absolutely and *per se* good; and therefore not simply to be desired. We may not seek great things to our selves; they who have most need of them, may *not greatly multiply them to themselves*, *Deut.* 17. 17. *Cyrus* esteemed himself more rich in the hearts and love of his people, then in his Exchequer, as he told *Cræsus*. We may be *more rich* in a narrow estate, *with Gods Blessing*, then many wicked men are in the midst of their abundance, *Psa.*37.16. As a man may be rich *in bonds*, who hath but little money *in hand*; so may a good man be rich *in promises*, who is but narrow *in possessions*. He forbids *Treasures of unrighteousness*, *Micah* 6. 10. *Hab.*2. 6,9. *Jere.*22. 13. He forbids misplacing of *Treasures*, making *our hearts* the repositories of them, *Psal.* 62. 12. But when *God* is pleased without the concurrence of our *sinful actions* and *affections* to give in abundance, we may with a good Conscience enjoy it, so long as it doth not draw away our delight from God, but enlarge our hearts to honor him therewith, and humble them the more to listen to his *charge*, and to be inquisitive after his *counsel*.

Xenophon. Cyropæd. l.8. Vide Greg. Tholos. de Rep. l.3. c.9.

I shall not stand to inquire what measure of wealth it is which makes a man a rich man: We read of the vast riches of *Cræsus*, *Pallas*, *Narcissus*, *Lentulus*, *Seneca*, * and others, and of the monstrous

* Vide Budæum de Asse. l.2. fol.50. lib. 3. fol. 83. l.4. fol.98,99,100. Lipsi. de Magnitud. Rom. l. 2. c.15. Brierwood de Nummis, cap.19. Athenæus, l.12.

monſtrous and portentous expences almoſt beyond Arithmetical computation in the Luxury of Games, Feaſts, Apparel and Buildings amongſt the *Romans*, and others. *Cleopatra* diſſolved and drank in one draught of Wine, a Pearl of above Seventy eight thouſand pounds in value. The Ornaments of *Lollia Paulina* amounted to above Three hundred thouſand pounds; and *P. Clodius* dwelt in an houſe which coſt him above One hundred and fourteen thouſand pounds. There is no ſtanding quantity which makes the denomination of a rich man. In the *Apoſtles* accompt, he certainly is a *rich man* who hath plenty ſufficient for his calling, his occaſions, his train, family, poſterity, for *neceſſary*, *decent*, and *liberal expences*: In one word, Whoſe eſtate is amply proportionable both to his *condition* and to his *minde*; for *copioſum viaticum* αὐτάρκεια, and *penury* doth not conſiſt ἐν ὀλιγοχρημαίᾳ, but ἐν ἀπληστίᾳ, not in narrowneſs of wealth, but in vaſtneſs of deſire. So that which is ſutable to a mans *minde*, and to his *train* or *eſtate*, makes him a *rich man*.

But yet ſtill all this wealth is but ἐν τῷ νῦν αἰῶνι, it inricheth a man but between this and his grave. *His glory will not deſcend after him*; in all points *as he came into the World, ſo he muſt go out*, naked in and naked out; *he brought nothing in, he can carry nothing out*; he paſſeth, but the Earth abides, and his houſe will know him no more. And this

Pſal.49. 17.
Eccleſ.5. 16.
Job 1. 21.
1 Tim.6. 7.
Eccleſ.1. 4.
Job 7. 10.
ἐγὼ δὲ ἐς ᾅδην οὔτε χρυσὸν οὔθ' ἵππον, οὔτ' ἀργυρὴν ἅμαξαν ὠχήμην ἕλκων. *Ninus apud Athenæum, lib.12. cap.7.*

ſhews

ſhews the baſeneſs of worldly wealth, Firſt, That it is communicable to the *men of this World*, who have their portion onely here; *their Bellies may be filled with theſe Treaſures*; they may *have more then heart could wiſh*, they may be mighty in power, and ſpend their days in wealth, they may joyn houſe to houſe, and lay field to field: *No man can know love or hatred by theſe things*; a *Nabal*, and a *Doeg* may have them as well as an *Abraham*, or a *David*. *Jacobs* Ladder which conveyeth to Heaven, may have its foot in a ſmoaking Cottage, and there may be a Trap-door in a ſtately Palace which may let down to Hell. Secondly, That it is of but a very narrow uſe, like a Candle, needful in the night, but abſurd in the day; like Braſs Tokens, fit to buy ſome ſmall trifles with, but not to purchaſe an Inheritance. All the difference which *riches* make amongſt men, are but ἐν τῷ μῦν, in this little *iſthmus* of Mortality. As in caſting accompts, one Counter ſtands for a thouſand pounds, another for a penny; as in ſetting Letters, the ſame Letter may one while be put into the name of a Prince, and the next time into the name of a Beggar; but when the Counters are put into the Bag, and the Letters into their Boxes, they are there all alike; no difference between the *duſt* of *Dives* and *Lazarus*. Come to *Ahab* and *Jezabel* when the Dogs have done with them, and their Vineyard and their Paint is vaniſhed unto all eternity. A living Dog is better then a dead Lion, a dead Lion no better then a dead Dog.

Pſal. 17. 14. & 73. 7. Job 21. 13. Iſai 5. 8. Hab. 2. 5, 6. Eccleſ. 9. 1.

Eccleſ. 9. 4.

Our

Our wiſdom therefore it is to *labor* for that which *Solomon* calleth *Durable Riches*; which is current in another World, which will follow a man when he dies; his *wealth* will not, his *works* will, *Revel.* 14. 13. To make *the fear of the Lord our Treaſure*, Iſai. 33. 6. To be *rich towards God*, Luke 12. 21. To *lay up treaſure in Heaven*, Luke 18. 22. To *buy of Chriſt Gold tried in the fire, that we may be rich*, *Revel.* 3. 18. As *Abraham ſent Jewels of Silver and Gold and Rayments unto Rebecca*, the Wife of *Iſaac*, the *Son of Promiſe*, *Gen.* 24. 53. So doth the *Lord* give *rich* and *pretious Ornaments* unto the *Church his Spouſe*, *Ezek.* 16. 10, 13. The *graces of the Spirit* are compared unto *Chains and Borders of Gold, and Studs of Silver*, *Cant.* 1. 10, 11. Theſe *riches* are returnable into Heaven; to be *rich in faith, in knowledge, in wiſdom*, will ſtand us in ſtead, when the World hath left us. Things which come from Heaven to us, while we are on the Earth, will go to Heaven with us, when we leave the Earth. *Graces* are like the *Waggons* which *Joſeph* ſent to carry *Jacob* his Father, *Gen.* 45. 21. They are the *Vehicula*, like *Eliah*'s Chariot of Fire, to tranſport the Souls of Believers unto Chriſt. Men naturally deſire durable things, ſtrong Houſes, clear Titles, laſting Garments, Jewels, and pretious Stones that will go every where. No *riches* are indeed durable, but thoſe that are heavenly; no Ruſt, no Moth, no Theif can reach them: What the *Philoſopher* affirmeth of *Heavenly Bodies*, is certainly true of *Heavenly Graces*, they are *Incorruptible*.

There

There is a ſtrange contradiction between mens Profeſſions and their Practice. Aſk a man which in his conſcience he thinks the beſt, *Riches* or *Grace*, and he will anſwer very truly, There is no compariſon, no more then berween *God* and *Mammon*: *Riches* not to be named the ſame day with *Grace*. But obſerve it, and you will finde no man ſit ſtill, and drowſily look when *riches* will drop into his mouth; but *he riſeth early, and goeth late to bed*, his worldly heart ſhakes and awakeneth him, *Surge, inquit Avaritia, ejah ſurge, negas? Inſtat, ſurge inquit, non queo, ſurge.* He ſweats, he toils, he ſpends his time, his ſtudies, he ventures far and near,

Per mare pauperiem fugiens, per ſaxa, per ignes.

But for *durable riches* of *Grace and Glory*, which
John 6. 27. our *Saviour* ſays, *Muſt be labored for*; which *Solomon* tells us, *Muſt be ſearched and digged for as for hidden treaſures*, *Prov.* 2. 4. How few are there who evidence the truth of their profeſſion by the meaſure of their diligence? who are not far more ſupine in their purſuance of *holineſs* then of *wealth*? Surely even in this ſenſe is that of Saint *James*
Jam. 5. 3. true, *Your Silver and your Gold ſhall riſe up in judgment againſt you*, and plead as *Cyprian* tells us, Satan will plead againſt wicked men by way of exprobation, I never died for them, I never made promiſes of *eternal life* unto them: So will your money ſay, I was never able to cleanſe their Conſciences, to remove their guilt or fears, to pacifie

pacifie their hearts, to ſecure their *ſalvations*, to preſent them without *ſpot or wrinkle* to God; yet me they woed, and worſhipped, and hunted after, and left *Grace* and *Mercy*, *Righteouſneſs* and *Peace*, *Chriſt* and *Salvation*, unſaluted, undeſired. O learn we to build our *Houſe upon a Rock*, to get a *Kingdom that cannot be ſhaken*, to have a *City which hath Foundations*; Crowns may fall, Thrones may miſcarry: Such may the ſtorms be, as may ſubvert the Cedars of *Lebanon*, and the Okes of *Baſhan*, as may overturn Towers and Palaces. Treaſures of darkneſs, hidden riches of ſecret places may be ſearched out and taken away; but the righteous ſhall not be moved, he ſhall not be afraid of evil tidings. *The name of the Lord is a ſtrong Tower*, in the which he *ſhall be kept in perfect peace*, becauſe *in the Lord Jehovah is Everlaſting ſtrength*.

Jere. 13. 18. Dan. 2. 21. & 7. 9. Iſai 2. 13,16. Zech. 11. 2. Iſai. 45. 3. Obad v. 6. Pſal. 112. 6,7. Prov. 18. 10. Iſai. 26. 3,4.

Let us now proceed to the matter of the *Charge*, which is firſt *Negative*, and that double. Firſt, *That they be not high minded*. This notes that there is a ſecret malignity which *riches* meeting with *corruption*, have in them, to lift up mens mindes above their due Region. *Tyrus* deified her ſelf, becauſe of her wealth. *Thine heart is lifted up, becauſe of thy riches; and thou haſt ſet thine heart as the heart of God*, Ezek. 28. 5,6. *According to their paſtures ſo were they filled, they were filled and their heart was exalted; therefore have they forgotten me*, *Hoſ.* 13. 5,6. Whence that Caution which *Moſes* gives unto *Iſrael*, *Beware, leaſt when thou haſt eaten and art full, and haſt built goodly*

houſes, and dwelt therein: And when thine Herds and thy Flocks multiply, and thy Silver and thy Gold is mu'tiplied, and all that thou haſt is multiplied; then thine heart be lifted up, and thou forget the Lord thy God, &c. Deut. 8. 12, 13, 14. Men are like Larks, very ſilent and modeſt when they are low and on the ground; but in a warm and glorious Sunſhine they ſoar up, and are very clamorous. And though they be never a dram the holier, the nearer to Heaven, the ſafer from Hell by all their wealth; yet they think highly of themſelves, walk with more ſtate, look with more diſdain, breathe more skorn, keep more diſtance, that you would not think ſuch an one a *richer* onely, but another man. Put mony into a Bag, and the Bag remains Leather or Canvas ſtill; but if it once get into the *heart* of a man, he is preſently changed, his thoughts of himſelf greater, and of others meaner then they were before.

This the *Apoſtle* ſaith ſhould not be ſo, for after all this, *It is but man ſtill, Eccleſ.* 6. 10. and the Word is as much above him, as before. A Hill is proud and overtops the Valley; but in compariſon of the Sun, they are equally diſtant, and that haply ſcorcheth the one when it reviveth the other; as the ſame Word it may be, comforteth a poor Believer, and ſcourgeth a rich Sinner. A *rich man* then ſhould not be high-minded: For

1. *Riches* are not noble enough to raiſe the Minde, or to put any ſolid value upon a man more then he had before. *Righteouſneſs* indeed, Prov. 14. 34.

becauſe

becauſe it comes from *Heaven*, can *exalt* and *lift* up thitherward: But things of a meer Earthly extraction, do rather depreſs then heighten the Soul, they bear no proportion unto it. The Heart is as improper a place for *riches*, as a mans Purſe or Barn is for *Grace*. The Minde is the ſeat of *wiſdom*, of *knowledge*, of *divine impreſſions*; whereas Earthly things can *per ſe*, and in their own nature operate onely unto earthly effects. They may indeed be uſed by ſenſual luſts, as the Foams and Inſtruments of Pride and Luxury, and by *ſpecial wiſdom*, as the *vehicula* of *Charity* and *Mercy*; but of themſelves they adde nothing of real value to a man. A poor man may be *richer* by *one promiſe* of the *Goſpel*, by laying up but *one line* of the *Scripture* in his heart, then a *Doeg* or a *Nabal*, by the Cattel on a thouſand Mountains.

2. *Rich men* are at beſt but *Stewards*; *For the Earth is the Lords*, we are but Tenants, Depoſitaries, Treaſurers unto him. Now a *Steward* or *Princes Treaſurer* is the ſelf ſame man, no change of State, no ebb or flux of greatneſs, when he hath the cuſtody of Thouſands or of Tens: And ſurely God gives us our *riches* to honor him, and not our ſelves withal.

3. *Rich men* walk amongſt more *ſnares* and *temptations*; for *riches* are the materials which provoke, excite, foment luſt, call forth ſinful pleaſures, worldly love, ſelf-confidence, contempt of the Word, endanger our Apoſtacy in times of perſecution, and our ſecurity in times of peace. And this is certain, That a *full Eſtate*, is

like a *full Diet*; as this requires more ſtrength of nature, ſo that more wiſdom and grace to order and to digeſt it. Therefore a *rich man* ought to look downward the oftner, to take care of his feet, and the higher the winde is to hoiſe up the fewer Sails, becauſe there are Rocks and Shelves round about him.

4. In making men rich, and ſetting them in great places, God hath exalted them enough already, and they ought the rather to be more low in their own eyes. The higheſt boughs in a Tree are the ſlendereſt, the more nature hath raiſed them, the ſmaller they are in themſelves, and by that means the leſs endangered by the tempeſts which they ſo eaſily yeild unto. And ſo it ſhould be with us, the more we are exalted by God, the leſs we ſhould be in our own eſteem; and the leſs we are in our own eſteem, the ſafer we ſhall be againſt any *temptations*. Humility is not onely an *ornament*, but a *protection*. We ſee the fruit grows upon the twigs and ſmaller branches of a Tree, not upon a Stock: Humility makes way to fruitfulneſs, and fruitfulneſs back again to humility. The more weighty the Ears of Corn, the more they hang downward towards the ground. The richer things are, the more humble they are. *Ambition* was the ſin of the *Bramble*; the *Vine*, *Olive*, *Fig-tree*, were contented with their former dignity. Clouds, the fuller they are, are the more heavy; the Earth is the richeſt, and yet the loweſt Element. *Chriſt* had in him the Treaſures of *Wiſdom* and *Grace*, and yet in nothing more propoſed

poſed himſelf unto us as an example, then in meekneſs and humility, *Matth.* 11. 29. *John* 13. 13, 14. *Phil.* 2. 5, 6, 7. And what compariſon is there between *Chriſt* the Heir of all things, and the richeſt man on Earth? When the *Lord of glory, who thought it no robbery to be equal with God, humbled and emptied himſelf, and made himſelf of no reputation*; What is there in ſinful duſt and aſhes, that he ſhould be proud? We ſee in the Body one member hath more magnitude, nutriment, dignity, imployment then another; but none hath more humility then another. The Head will be as ready to ſtudy for the Hand, as the Hand to work for the Head; the Tongue as forward to ſpeak for the Foot, as the Foot to move for the Tongue. And all *Chriſtians* profeſs to be *Members* of the ſame *Body*, and therefore none ſhould be proud or diſdainful towards another.

5. Why ſhould a mans work and ſervice make him proud? Commonly *pride* and *idleneſs* go tother, *Ezek.* 16. 49. Now the more *riches God* gives a man, the more *work* he ſets him about. If we ſee a mans ſhop full of Wares, of Inſtruments, of Servants, Commodities continually imported, we conclude ſuch a man is full of buſineſs: When the *Lord* doth multiply *mens eſtates*, he doth multiply their *employments*. And we ſee Tradeſmen, though upon Feſtival times they will put on rich Apparel; yet upon working days they go in a more plain and careleſs faſhion. Now of all other work, a *Chriſtians work* will not let him be proud.

Laſtly,

Laſtly, Why ſhould I for a little difference in this one particular of worldly wealth, deſpiſe or diſdainfully over look my poor Brother? Doth a *Lawyer* deſpiſe a *Phyſician*, becauſe he hath not read the Code or the Pandect? Doth a *Phyſician* deſpiſe a *Lawyer*, becauſe he hath not read *Galen* or *Hippocrates*? Doth the *Eye* deſpiſe the *Ear*, becauſe it cannot ſee; or the *Tongue* the *Hand*, becauſe it cannot ſpeak? Have we not all *one Lord, one Faith, one Hope, one Spirit, one Goſpel, one Common Salvation*? When ſo many and great things unite us, ſhall our wealth onely diſunite us? One *Sun* ſhines on both, one *Air* refreſheth both; one *Blood* bought both, one *Heaven* ſhall receive both: Onely he hath not ſo much of the Earth as I, and poſſibly much more of *Chriſt*. And why ſhould I diſdain him on Earth, whom haply the *Lord* will advance above me in Heaven? Why ſhould I brow-beat, and proudly overlook him, whom *Chriſt* hath adorned with his *grace*, and honored with his preſence?

We ſee a *rich man* hath no reaſon to be high-minded; but he that is ſo, will not ſtop there. He that makes an *idol* of his *riches*, will *worſhip* and *truſt* in it, when he hath done; and therefore *Timothy* muſt give *rich men* a ſecond *charge*.

That they truſt not in uncertain Riches] By which, firſt, he giveth us a plain intimation, That *rich men* are naturally apt and prone to truſt in their riches; as it is ſaid of *Doeg*, that he did not make God his ſtrength, *but truſted in the multitude of his riches*, *Pſal.* 52. 7. And *Solomon* telleth us, *That*

*That the rich mans wealth is his ſtrong Tower, and an high Wall in his own conceit, Prov.*18. 11. As *Thraſylaus* by a melancholly fancy judged all the ſhips in the Harbor at *Athens* to be his; ſo a *rich man* judgeth all the ſafety and ſecurity, that the World can afford to be his own, becauſe he hath that *unum magnum* which will help in the ſoreſt extremities. Every man is conſcious to himſelf, both of his *wants* and of his *dangers*; what good he is *defective* in, what evil he is *expoſed* to: And therefore doth what he can for aſſiſtance to procure the good he wants, and to repell the evil he fears; and of all aſſiſtances, he looketh upon this as the ſureſt, becauſe *money anſwers unto all.* The *Fool in the Goſpel* promiſed himſelf, *Eaſe, long life, many years, to eat, to drink, to be merry,* and all in the confidence of his *riches, Luke* 12. 19. How many men truſt their wealth to uphold their wickedneſs, and lean upon them while they fall from God? How many take a *liberty of violence, rapine, cruelty, oppreſſion, luxury, prophaneneſs,* becauſe they think their wealth will be an advocate and a varniſh unto all? How many, if *Chriſt* and *Mammon* ſhould come into competition, would ſay as *Amaziah* did, *What ſhall I do for the hundred Talents? Arduares hac eſt opibus non tradere mores.* So hard a thing is it not to give up our ſouls into captivity to our wealth. But

Athenæus, l. 12. c. ult.

Secondly, This ought not to be neither. For firſt, The *object* muſt be commenſurate and ſuteable to the affection, or elſe it is altogether unnatural and improper: But there is no ſuteableneſs between

Aquin 1a. 2æ. qu.40. art.1.

between *hope* and *riches*: For *hope* and *truſt* is ever *de futuro poſsibili*, whereas *riches* are onely *preſent*, ὂν τῶ νῦν. No man can know the viciſſitudes of worldly things, *What a day may bring forth*: *Belliſarius* a great Commander one day, and a poor Beggar another. There muſt be permanency, ſtability and fixedneſs in that which a man caſts his Anchor upon, but *riches* take to them wings and flie away.

Secondly, The *true Object* of *hope* and *truſt*, is *Bonum arduum*. I truſt in that which can help me in ſuch arduous and grand matters, wherein I cannot help my ſelf, in that which is adequate to all mine extremities; which hath *more good* in it, then any of mine evils can embitter, and *more ſtrength* in it then the weight of any of my extremities can over-bear. But now *riches* are not at all ſuteable to a mans greateſt extremities: When my Lungs are waſted, my Liver dried up, Stones in my Kidneys too big for the paſſages: If all the Stones in mine houſe were Diamonds, and I would give them all for the removal of theſe diſtempers, it could not be done. When Death comes, what Crowns or Empires can ranſome out of the hands of the King of Terror? When my *Conſcience* ſtings me, and the *Arrows* of *God* ſtick faſt in me, and I am ſummoned to his *Tribunal* to be there doomed: In ſuch caſes, *Neither treaſures, nor multitude of riches can deliver in the day of wrath, Prov.*10.2. 11.4. *Riches* are but like the leaves of a Tree, beautiful for a ſeaſon; but when Winter and ſtorms ariſe, they fall off and are blown away.

Vide Gatak. Cinnum. lib. 1. c.8.

3. The

3. The *Apostles* reason in the *Text*, *They are uncertain riches.*

Uncertain, 1. In their *abode*, subject to a Moth, a Rust, a Theif. Some things precious, but so thin, that a *Moth* can eat them up. If more massie and solid, as *Gold* and *Silver*, *Rust* and *Canker*, some slow and lingring lust, can insensibly eat them out; but both the one and the other subject to a *Theif*, to some outward accident and miscarriage, which may spoil us of them.

ὁ δ' ὄλβος ἀδικὸς καὶ μετὰ σκαιῶν ξυνὼν ἐξέπτατ' οἴκων, σμικρὸν ἀνθήσας χρόνον. Eurip. Electra.

2. In their *Promises* and *Pretences*; the fool promised himself long life, but was answered with an *hac nocte*. Many mens *riches* are like *Israels* Quails, promise *meat*, but bring a *curse*; like *Ezekiels* Book, *Chap*.2. 10. 3. 3. Tastes like *Honey*, but is written with *woes*. Like *Johns* Role, *Sweet in the Mouth, but bitter in the Belly*; like *Belshazzers* Feast, Wine on the Table, and an Handwriting on the Wall. *Achans* Wedg of Gold, *Gehazies* Talents, *Ahabs* Vineyard, *Jehoiakims* wide House, and large Chambers, were all but like the Queens Feast unto *Haman*, as poysoned dainties, sweet to the taste, but attended with Death. Beds of Ivory, Lambs of the Flock, Calves of the Stall, Instruments of Musick, Wine in Bowls, Precious Oyntments, all Comical Harbingers of a Tragical Catastrophe, *They shall go captive with the first that go captive*, *Amos* 6. 4, 7. Little reason to put trust in such false and uncertain things, which do not onely lye and disappoint, but like a *broken reed* run into the arm of those that lean upon them, *Kept to the hurt of*

Josh.7.21.
2 Kings 5.23.
1 King 21.15.
Jere.22.14.

the owners of them, as the *Wise man* speaks, *Eccles.* 5. 13.

But great reason for rich and poor *to trust in God*, who is a *Good* able to replenish the Soul, to help it in greatest extremities, true and faithful in all his promises; and *truth* is the ground of *trust*. No *attribute of God*, which the Soul may not rest upon. His *eternity*, he will never fail me, in him there is everlasting strength: His *immensity*, I have him ever with me: His *omniscience*, I want nothing but he knows it: His *omnipotence*, I suffer nothing but he can rebuke it: His *wisdom*, he can order every condition to my *Good*. If I do my duty in the use of means, I may comfortably venture on his blessing for an happy issue. He is a *living God*, he ever abides; is a *Fountain of Life* to his poor servants; all that is desireable is comprised in this one word *Life*: What ever we delight in as *good*, is in order to the support, or to the comfort of life. Now *riches* can neither give life, nor preserve it, nor restore it: A *mans life stands not in his abundance*, then there would be no poor man alive. It is not our Bread, but *Gods Word of Blessing* which feeds us, and that Blessing he can give to Pulse, and withdraw from Quails. *Riches perish*, but *God lives*; *Riches* sometimes *make us to perish*, but *God makes us live*. A theif can take away my *Gold*, but who can take away my *God*? what hath a *rich man* if he have not God? and what wants a poor man, if he have God? An Acre of Land, and a Shepherds Cottage in the South, with the warmth and benignity of the Sun,

Psal. 36. 9.

Luke 12. 15.
Matth. 4. 4.
Dan. 1. 15.
Psal. 78. 27, 31.

Sun, is better then Twenty thouſand Acres, and a ſtately Palace under the North Pole. Better be in a *Wilderneſs* with *God*, then in a *Canaan* without him. *If thy preſence go not with us ſaid* Moſes, *carry us not up hence, Exod.*33. 15.

He is a *Bountiful God*; he is *Good*, and he doth good; he is *Life*, and he gives *life*, to him alone it belongeth to ſupply all neceſſaries, all comforts of life unto us; we place *riches* in his throne, we *transfer his work and office* upon them, when we make them the *objects of our truſt*.

He *gives*, ſo do not *riches*; they *buy*, they do not give. I muſt part with ſo much of them, as I will proportionably have of other things: But when I have *God*, I need not exchange him away for other things; he brings them *eminently* in himſelf, he gives them *bountifully* with himſelf. The *Earth* is his, the *Silver* and the *Gold* his, the *power*, the *ſtrength*, the *wiſdom*, whereby we get *riches*, his; the *bleſſing* upon that *ſtrength* and *wiſdom*, his; we are not the getters, but he is the giver of them. And if we boaſt of them, and truſt in them; he that gives, can take them away; they that receive, muſt not glory as if they had not received. And if he give firſt, he may well charge us to give too, ſince he requireth of us but his own.

Pſal.115. 16. Hag.2. 8. Deut.8. 16. Prov.10. 22. Eccleſ.9. 11. 1 Cor.4. 7. 1 Chro.29.14.

He gives *All things*: All the wealth in the World could not buy a mouthful of Air, or a drop of Light, if *God* ſubduct it. *Rich men* give nothing for *Sun*, and *Moon*, and *Stars*, and *breath*, and *health*, and *ſtrength*: *God* is the free *Giver of all*.

The Earth he gives to the children of men. All things that pertain *to life and godlineſs*, 2 *Pet.*1. 3. (two things which all the *riches* in the World cannot reach.) *All things* in the *promiſes*, *All are yours*, 1 Cor.3. 23. *I have all, I abound, I am full, Phil.*4. 18. as having nothing, and yet *poſſeſſing all things*, 2 *Cor.*6. 10. All things *in meaſure*, in proportion to our capacity, to our ability, to our exigences, to our occaſions. All things *neceſſary*, all things *ſuteable*; withholds *no good thing*, nothing but that which would be a ſnare and a temptation unto us; we are not ſtraightned in him, but in the Bowels of one another; our covetouſneſs may defraud our Brethren, Gods bounty doth not.

All things *richly*: There is not the pooreſt man living who is able to number up all the *mercies* which he doth enjoy. The *light* which he ſees is mercy; the *air* he breathes, *mercy*; the *ground* he walk on, *mercy*; the *bread* he eats, the *water* he drinks, the *rags* he wears, *mercy*; the bowels of thoſe that pitty him, *mercy*; the *bounty* of thoſe that relieve him, *mercy*; if *dogs* lick his ſores, *mercy*; if a *potſherd* to ſcrape him, *mercy*; *rotten rags* to *Jeremy* in a Dungeon, *mercy*; a *basket* to *Paul* in a Gariſon, *mercy*: But for the poor in this World to be *rich in Faith*, *heirs of a Kingdom*, to have the ſame common *Chriſt*, the ſame *Hope*, and *Spirit*, and *Salvation*; for a poor *Lazarus* to have the boſome of a rich *Abraham* to reſt in at the laſt: How can the pooreſt Saint in the World, deny unto God the praiſe of being *rich in mercy*? It is not

not barely want, but *ignorance* of our deſervings, *ignorance* of our enjoyments, *unthankfulneſs* to *God*, *envy* againſt others, our murmuring, diſcontent, idleneſs, imprudence, improvidence which makes men poor: Were their hearts and mouths more enlarged towards God in praiſes, other mens bowels would be more enlarged to them in bounty and releif.

Laſtly, He gives all things *richly to enjoy*; and that is more then all the world can do. If it give the *poſſeßion*, it cannot give the *fruition*, it cannot give an *healthy body*, it cannot give a *chearful and contented minde*, it cannot free a man from diſquieting thoughts, from anxious fears, from diſcruciating cares, from weariſome labors, from continual ſollicitude; it cannot give either a *free*, or a *chearful*, or a *pure uſe* of the things which a man hath. As it is God that gives *the power to get riches*, *Deut.* 8. 18. ſo it is he who giveth knowledge, skill, wiſdom, an *heart* ſeaſoned with his fear, and cheared with his favor, whereby we may with quiet contentment, and ſweet tranquillity, make uſe of thoſe bleſſings which are reached unto us by the *hand*, and ſanctified by the *Word*, and ſweetned by the ſenſe and comfort of the *love of God*. It is Gods bleſſing alone which maketh *rich without ſorrow*, *Prov.* 10. 22. Which by his *fear*, taketh away the *trouble* of great treaſures, *Prov.* 15. 16. Which maketh us enjoy *the fruit of our labors*, *Pſal.* 128. 2. Which makes us *eat and drink before him with chearfulneſs*; eat the fat, and drink the ſweet, becauſe *the joy of the Lord is our ſtrength*,

ſtrength, 1 Chro. 29. 22. Nehe. 8. 10, 11, 12. This is the frequent Doctrine of *Solomon*, Eccleſ. 2. 24, 26. & 3. 13. & 5. 18, 19. & 6. 2. So much for the firſt *Affirmative duty*, To truſt in God, who alone is the Fountain of our *life*, the Author of our *comforts*.

We proceed now unto the ſecond, which is to *imitate God* in theſe his works of *bounty*, ἀγαθοεργεῖν, *To do good, to be rich in good works*; for God hath not given them to us onely to enjoy, but to do good with them too. He hath not given them for the fuel of our pride and luxury; but for the good of our Souls, and the comfort of our poor Brethren. We have our Waters not onely to drink our ſelves, but alſo to diſperſe abroad, *Prov.* 5. 15, 16.

Good works are taken either in a more large ſenſe for all ſuch actions of *regenerate men*, as they do by the help of the *holy Spirit*, in conformity to the *Law of God*. As he that *doth good*, ὁ ἀγαθοποιῶν, is ſaid to be *of God*, 3 *John* v. 11. and Governors are ſaid to be *for the praiſe of thoſe that do well*, 1 *Pet.* 2. 14. or elſe more ſtrictly for works of *Bounty*, *Charity*, and *Beneficence*; as *Tabitha* is ſaid to have been *full of good works and alms deeds*; where the latter clauſe is exegetical of the former, *Acts* 9. 36. As elſwhere, *Do good and lend*, hoping for nothing again, *Luke* 6. 35.

Now it being here reſtrained to ſuch *good works* as it is proper for *rich men*, as *rich men*, to exerciſe; and being after explained by the words εὐμεταδότους εἶναι, and κοινωνικούς, I ſhall take it here in the more

more contracted ſenſe for a Direction touching the right uſe of *riches*, which is, to make them *the materials of good works*, that we may be profitable unto men. As God hath made us not onely for our ſelves, but to glorifie him, and to ſerve our generation; ſo when he ſupplieth us with proviſions, wherewith we may act towards thoſe publick ends, he requireth that his *gifts* ſhould be uſed, not onely for our own *domeſtical intereſts*, but for his honor, and the good of others. *Rich men* have their wealth as the Sun hath light, or the Fire heat, to communicate unto others. And of all things, *riches* ſhould be ſo imployed, becauſe their whole uſe is in *motion*. Some things put forth their vertue moſt when they reſt and ſtand ſtill. The Earth keeps its place, and yet is fruitful. *Motion* debilitates the vertue of ſome agents, and hindreth the fixing of their impreſſions: But the whole good that *money* doth, all the efficacy that it hath, is while it is in *motion*, and paſſing from hand to hand. It is as inſignificant in a Worldlings Cheſt, as when it lies in the Bowels of the Earth. We call it *current money*, to note that the uſe of it is while it is *in curſu*.

The *duty* then it is of *rich men* to make their wealth the materials of *good works*. Money uſeth to have an *Image* and *Superſcription* upon it, *Matth.* 22. 20. And the Prophet hath given us an Inſcription for ours, *Iſai.* 23. 18. *Her merchandiſe and her hire ſhall be holineſs to the Lord*, and ſo *Zech.* 14. 20, 21. Hereby we ſtamp the Image of God upon them. *Homo homini Deus*, By doing good a man

man is as it were a God to his Brother. *Be ye merciful, as your Father is merciful, Luke 6. 36.*

The Lord could have inriched *all men*, but he hath ſaid, That we ſhall have the *poor always with us*; that ſo the *rich* may have matter to *imitate God*, and the poor to *praiſe him*; that the poor may have Chriſt for an example of *patience*, and the rich for an example of *goodneſs*; that the *rich mans* ſupplying the *poor mans* wants, may be a pledge and an aſſurance of Gods ſupplying his wants. For rich and poor are relations amongſt men; but as we ſtand in relation to God, every man is poor, and muſt be always in a begging poſture, *Luke* 18:1. And as *Chriſt* hath taught us to pray, *Lord, I forgive others, do thou forgive me*; in like manner, we may pray, *Lord, my heart and hand is open to others, let thine be ſo to me. I that am evil*, am enabled by thee to give *good things* to others, and thou haſt given me aſſurance that thou wilt much more *give good things to thoſe that aſk them.*

The *matter* out of which theſe good works are to be done, muſt be

1. *Bona propria*, ἐκ τῶ ἔχειν, ἐνόντα, ὑπάρχοντα. Our own things, *Luke* 11. 41. & 12. 33. 2 *Cor.* 8. 11. We muſt not enable our ſelves to do good by doing evil firſt, *God hateth robbery for Burnt-offering*: We muſt warm the poor *with the fleece of our own ſheep*, *Job* 31. 20. Ill gotten goods are matter of *reſtitution*, rather then of *diſtribution.*

2. *Bona ſuperflua*, We are to give out of our over-

overplus and abundance, *That your abundance may be a supply for their want*, 2 *Cor.* 8. 14. τὸ περισσεῦον, that which remains and is to spare after other necessary uses, as *Mark* 8. 8. *Luke* 15. 17. (though ardent charity will sometimes go *beyond its power*, *Mark* 12. 44. 2 *Cor.* 8. 3.) To know what these *remains* and *overplus* are, we must consider what things are necessary. Things are necessary upon a double ground.

1. *Necessaria simpliciter*, without which a man cannot maintain himself and his charge at all.

2. *Necessaria ad decentiam status*. Necessary to the decency and quality of a mans condition; that which is abundant for a Tradesman, may be too little for a Nobleman.

Now in case of *extream necessity* of our Brother, we ought to relieve out of that which is necessary to our own decent condition. He that hath *two Coats to give to him that hath none*, rather then to see him perish, *Luke* 3. 11. In cases of *ordinary necessity* we are to give out of our *overplus and abundance*, providing for the decency of our own condition, which is to give *as we are able*, according to the blessing of God upon honest labors; so much the word εὐοδῶται importeth 1 *Cor.* 16. 2. which doth not hinder our endeavors to lay up and provide for our Families and Posterity, which the Apostle requires, 1 *Tim.* 5. 8. 2 *Cor.* 12. 14.

Ezra 2. 69. Acts 11. 29.

The *Object* or *Matter Circa quam* of our *Good works*, are

First, *The worship of God*, and things subser-

vient and conducent thereunto; as maintaining Poor Scholers in the *Nurseries* of the Miniſtery, and *Schools* of the Prophets; comforting and incouraging the able and faithful *Miniſters* of the *Goſpel*: For which, *Hezekiah* and *Nehemiah* are by God honored in the Records of *Scripture*, 2 *Chron.* 30. 22. & 31. 4, 11. *Nehe.* 13. 10, 14. *Let him that is taught in the Word, communicate unto him that teacheth in all good things*, Gal. 6. 6. *Honor the Lord with thy ſubſtance, Prov.* 3. 9. They who *ſow* unto you *ſpiritual things*, it is equal that you miniſter unto them *carnal things*, 1 *Cor.* 9. 11. *David* would not, when he might, offer unto the *Lord* of that *which ſhould coſt him nothing*, 2 *Sam.* 24. 24. Miniſters that are faithful, dare not offer unto you that which coſts them nothing: It coſts them their time, their Studies, their ſtrength, their Prayers, poſſibly their tears and ſorrows, to ſee their *work* fall as faſt as they ſet it up (as *Chryſoſtome* ſometimes complained) Nay, if you will have a *Learned Miniſtry*, it muſt coſt their purſes too; the Utenſils of a Miniſter are chargeable things. And therefore it is a worthy, honorable, and moſt beneficial work, to contribute unto publick Libraries for the ſervice of the Miniſtry in Univerſities, Cities, and publick places.

Secondly, *The neceſſities of men*; and here

1. Kinred, friends, acquaintance, *thoſe of our own houſe*, 1 *Tim.* 5. 8. *Acts* 10. 24.

2. *Thoſe of the houſhold of Faith, who dwell before the Lord*, *Gal.* 6. 10. *Iſai.* 23. 18. Pour your ointment aboye all, upon the feet of *Chriſt*.

3. Strangers,

3. Strangers, 1 *Tim.* 5. 10.
4. Enemies themſelves, *If thine enemy hunger, feed him, Rom.* 12. 20, 21.

In one word, All that are in miſery and diſtreſs amongſt them: Firſt, The moſt *helpleſs*, widows, fatherleſs, ſick, maimed, aged, exiles, captives. Secondly, The moſt *hopeful*, uſeful, and painful; as *pregnant wits* for learned education, or other neceſſary imployments.

For the *manner* how, the *Apoſtle* directeth us. Firſt, To do good works *richly*: They who are *Divites opibus*, muſt be *Divites operibus* too; their *fruit* muſt be plentiful, as well as their *eſtate*. There may be a narrow Heart, a ſtarved Charity, where there is a large eſtate, as in *Nabal*: And there may be a large and bountiful heart, where there is but a poor and narrow eſtate, as in the poor widow, who as our *Saviour* tells us, *Caſt in more then all others* into the Treaſury; more in *proportion, quia nemo ſibi minus reliquit*; more in *affection*, ſhe caſt in her *bowels*, ſhe caſt in her *prayers* with her two *Mites*, *Mark* 12. 43. So the *Apoſtle* teſtifieth of the *Macedonians*, That *their poverty was deep*, and yet *their liberality was rich and abundant*, 2 *Cor.* 8. 2. Though they could not draw much out of their *Purſe*, yet they drew out their very *Soul* to their Brethren, *Iſai.* 58. 10. As the *Apoſtle* ſaith, That he *imparted his own Soul* to the *Theſſalonians*, 1 *Theſ.* 2. 1. But you that are rich in eſtate, may be rich in *good works*, as well as in *good affections*, may be exerciſed to all bountifulneſs, 2 *Cor.* 9. 11. As there is a *decentia ſtatus*

for a mans expences on himself, so is there for his bounty to the poor. The Widows two Mites had been a mock and not an alms, if a rich man had cast them in.

Secondly, *To do them readily,* εὐμεταδότους εἶναι. To be easie, prompt, prone unto *good works,* not out of necessity, importunity, constraint, but willingly. This is a great mercy, when men are able to offer these Sacrifices *willingly, 1 Chron.29. 14.* And hereunto are necessary such habits and principles as do facilitate good works, as

1. *Piety to God,* a desire to honor him with his own gifts, and to give him back again of his own, and thereby as to testifie our professed subjection to the *Gospel,* so to procure abundant thanksgiving unto God, *2 Cor.9. 11,12,13.*

2. *Love to Christ,* whose *doctrine* hereby we obey, *Luke 11. 41.* whose *example* herein we imitate, *John 13.29.* whose *members* hereby we refresh, and so in his accompt do it unto himself, *Matth. 25. 40.* and become his creditors. For he *that giveth to the poor, lendeth to the Lord, Prov. 19. 17.*

3. *Love to our Neighbor,* which worketh *tender heartedness* towards him in his affliction, and *large heartedness* for his relief, *Prov. 31. 20.* God requireth the *doing of judgment,* which in some cases may be done with sorrow, as in the punishment of malefactors; but he requireth *The loving of mercy:* We must never go unwillingly about that, *Mic.6. 8.* Our bounty must be in our eye, and so affect our heart, *Prov.22.9.*

4. *Wise-*

4. *Wisdom and skill* with prudent consideration to do a good work to the best advantage. A man is never ready and dextrous in a business, which he is unskilful in; therefore the *Psalmist* saith, *Blessed is he that considereth the poor, Psal.* 41. 1. We read as I take it in *Seneca* or *Plutarch*, of one who knowing the poverty and modesty of his friend, was fain to steal a gift under his Pillow for him, who otherwise might have refused it.

5. *Chearfulness and speed*, to do a good work without grudging or delay. *Say not to thy Brother, Go and come to morrow, Prov.* 3. 28. *Job* did not withhold the poor from their desire, *Job* 31. 16. He that sheweth mercy, must do it *with chearfulness, Rom.* 12. 8. For *the Lord loveth a chearful giver, 2 Cor.* 9. 7. In many cases *delays* are *denials*; a duty done in season, is twice done.

Thirdly, *To do them diffusively*, κοινωνικὸς εἶναι. We are not onely to do good, to do it copiously, to do it readily and chearfully, but to do it to *many*, to *community*; so to have the property in *our selves*, as that the *comfort* may be diffusive, and redound to many others. And as here εὐεργετεῖν and κοινωνικοὶ are put together, so elsewhere, *Heb.* 13. 16. εὐποιΐα and κοινωνία, doing good and communicating, are put together, and so it is used, *Phil.* 4. 15.

The word seemeth to import, first, To do good so, as *that many* may be the better for it, that it may be a *common* and a *publick good*. Such are the works of God; his Sun shines, his Rain falls on good and bad; on the barren Rocks, as well

as the fruitful Valleys. Such publick works are building and endowing of Schools, of Churches, of Lecturers, of Work-houſes, of Hoſpitals, of Manufactures, furniſhing of Libraries, maintaining of publick Profeſſors, Legacies to the poor, repairing Ways and Bridges, Loans to ſet up poor Tradeſmen, and other the like Benefactions which have a common and publick influence.

Secondly, To do it *as in communion*, as Members one of another, *communion Natural* upon principles of *humanity*, and *communion Spiritual* upon principles of *Chriſtianity*. To remember them that are *in Bonds, as bound with them*, and them which ſuffer adverſity, *as being our ſelves in the body*, *Heb.* 13. 3.

Thirdly, To do it *ſociably*, modeſtly, humanely, to be not onely bountiful, but to adorn both our wealth, and our good works with ſuavity of converſation, with meekneſs, placideneſs, and facility of manners, with an amiable and communicative deportment towards all men. For a Mans very charity may be ſo moroſe and auſtere, that tender ſtomacks may nauſeate it; as Phyſick that is wholeſome, but bitter.

Give me leave to preſs this duty upon you, which the Apoſtle doth by ſo many and emphatical expreſſions, with ſuch conſiderations as theſe.

1. From the example of *God himſelf*, who requireth us to imitate him in works of mercy, *Luke 6. 36. His mercy is in the Heavens*, Pſal. 36. 5. *The Earth is full of his goodneſs*, Pſal. 35. 5. *His bounty is over all his works*, Pſal. 145. 9. *He puniſheth*

eth unwillingly, Lam. 3. 33. *He watcheth to be gracious*, Isai. 38. 18. He chose *mercy* and *grace* as the choisest things, to make his *name* known unto his people by, *Exod.* 34. 6, 7.

He giveth his Son, his Spirit, his Love, his Grace, his Glory, Himself unto us; and yet his *mercy is free*, he is not by any Law bound thereunto. *He sheweth mercy to whom he will shew mercy*, *Rom.* 9. 18. Whereas we are but his *Stewards*, and have *riches* as the *Sun* hath light to disperse to others. We have the *custody*, but the *comfort* belongeth unto others; it is called *another mans*, and not our own, *Luke* 16. 12. If a Man were master of the light of the Sun, we should esteem him extreamly barbarous and inhumane; if he should let it shine onely into his own house: Our Money, our Bread, our Cloathing, is as necessary for our poor Brother, as the light of the Sun; and therefore the inhumanity as great to withhold the one, as it would be to monopolize the other.

Secondly, From the example of *Christ*. He was his Fathers Almoner, *Mercy* was his Office: It belonged unto him as *the Son of David*, to shew mercy, *Matth.* 9. 27. *Mercy* was his *practise*, *He went about doing good*, *Acts* 10. 38. All his *miracles* were in *works of mercy*, feeding, healing, raising, comforting; and though he be now in glory, yet he reckoneth the bounty shewed to his members, as done to himself, *Matth.* 25. 35, 40. A *Sacrifice* was offered to *God*, though eaten by the Priest and the people; and our *Alms* are called *Sacrifices*, *Heb.* 13. 16. *Phil.* 4. 18. The poor onely

are

are benefited, but God is honored by them. And there is a *connexion* between his *mercy* and ours; we forfeit his when we restrain our own, *Matth.* 5. 7. *Jam.* 2. 13. And the *Argument* is strong from his to ours; his was to *enemies*, ours to *Brethren*; his to *debtors*, ours to *fellow-servants*. His *free-grace* to me, mine *just debt* to my Brother, *Rom.* 13. 8. His for *ever* to me, mine but for a *moment* to my Brother; his in *Talents* to me, mine but in *pence* to my Brother; his in *Blood* to me, mine but in *Bread* to my Brother; his *mercy enricheth* me, mine leaves my Brother *poor* still. If then I live by the *mercy* which I do *enjoy*, and must be saved by the *mercy* which I do *expect*, shall so much *mercy* shine on me, and none reflect from me upon my poor Brother? shall all the *Waters of life* run from *Christ* unto me, as those of *Jordan*, into a Dead Sea, to be lost and buried there? Wherefore doth the Sun shine, and the Rain fall on the Earth, but that it may be fruitful? The *mercies of God* should be as Dew and heat, as manure and culture to the Souls of Men, that being thereby *enriched*, they may empty themselves, and draw out themselves into the Bowels of others. *Christ* is the *Fountain*, *Rich men* the *Conduit*, and *Poor men* the *Vessels* which are there and thence supplied.

Thirdly, From respect *to our selves*. 1. Community of *nature*, we also are *in the flesh*: We may want mercy from others, as others do now from us. Who would have thought that *David* should have stood in need of the Bread of a Churl!

Good

Good offices between men and men, are not *duties* onely, but *trade* and *merchandise*. I shew them to him now, and another time he may shew them to me; it is the *Apostles* argument, 2 *Cor.* 8. 14. 2. A *special honor*, when God makes us *instruments* of doing good; for it is *a more blessed thing to give, then to receive*, *Acts* 20. 35. *Mercy* is the seed of *honor*, *Psal.* 112. 9. *Prov.* 21. 21.

Fourthly, From *respect to our Neighbor*, to whom we ow this *debt of love*: For there is a *debt of Charity* as well as a *debt of Justice*: A debt whereby I ow him that which is truly his, and a debt whereby I ow him something of that which is mine own. And this I do both unto *Gods Image* in him; for every one *that loveth him that begat, loveth him also that is begotten*, 1 John 5. 1. and unto mine *own Image*; for *his flesh is as mine own flesh*, Nehe. 5. 5. *He that made me in the Womb, made him*, saith *Job*, *Cap.* 31. 15. *And when I hide my self from him, I hide from mine own flesh*, Isai. 58. 7. *Homo sum, humanum à me nihil alienum puto.*

Fifthly, For the *credit of our Reformed Religion*, that the mouths of adversaries may be stopped, who falsly charge us with preaching, and you with professing a naked, empty, fruitless Faith. We preach St. *Pauls* Faith, a *Faith which works by love*; *remembring your work of Faith*. We preach St. *Peters* Faith, a *Faith* which hath *vertue*, and *knowledge*, and *temperance*, and *patience*, and *godliness*, and *brotherly kindness*, and *charity* added unto it. And we tell you with him, That if these things

Gal. 5. 6. 1 Thes. 1. 3. 2 Pet. 1. 5, 7.

be lacking, you are blinde; and your knowledge is worth nothing, so long as it is barren and unfruitful. We preach St. *James* his Faith, a Faith which hath *works*, which may be *shewed*, which visiteth the *Fatherless* and *Widows* in their afflictions: *Abrahams* Faith that hath a bosome for poor *Lazarus*, *Rahabs* Faith which had an Harbor for endangered Strangers. We preach St. *Judes* Faith, a *most holy Faith*, a *Faith delivered to the Saints*; such a Faith, as he who indeed hath it, is not a Cloud without Water, nor a Tree without Fruit. We preach St. *Johns* Faith, *to believe on the Name of Christ*, and *to love one another*; and to shew this love by opening our *Bowels of Compassion* to our needy Brother, and loving him not in *Word* onely, but in *Deed and Truth*. We tell you, if you *trust in the Lord*, you must *do good*: If you believe either *the truth*, or *the terrors*, or *the promises of God*, you must not withhold the poor from their desire, nor cause the *eye of the Widow* to fail. This is the Faith we preach, this the Charge we give: We tell you, without this, your Faith is *Hypocrital*, your Religion *vain*, your Hope *delusion*, and all your Expectation but as a *Spiders Web*.

Jam. 2. 2, 14, 18, 21, 25.

Jude v. 3. 12, 20.

1 John 3. 17, 18, 23.

Psal. 37. 3. Job 31. 16, 23.

Sixthly, Let me press upon *London*, the example of *London*, an easie Argument. One would think, to desire you to be like your selves. I might make a large recital of *great* and *publick Works of Piety* done by this famous City: I might mention multitudes of ample Munificencies and Benefactions, by very many worthy Members thereof, since

ſince the *Reformation*, whereby they have refuted the calumnies caſt upon our Religion by Papiſts, as if it made us careleſs of *Good works*. A large Catalogue hath been made of them to mine hand by a *Learned Writer*, Dr. *Andrew Willet*, to the honor of God, and credit of our Religion. I ſhall content my ſelf to give you a report of the *general ſum*, which upon computation, he telleth us, doth amount in the ſpace of Sixty years, unto above Six hundred thouſand pounds. So that by an equal diſtribution, through the whole time, this famous City did allow Ten thouſand pounds *per annum*, for Threeſcore years together unto *Works* of *Piety and Charity* (beſides all which was done in a private and unobſerved way.) An example, I believe, hardly to be parallel'd in any City under the *Roman* Juriſdiction. More then Forty Hoſpitals built, above Twenty Free-Schools, beſides Granaries, Conduits, Water-works, Loans to poor Workmen, Exhibitions to poor Scholers, Churches, Munificent gifts to the Univerſities and Colledges there; ſo that I may ſay unto you, as *Paul* to the *Theſſalonians*, touching *Brotherly love*, *You need not that I ſpeak unto you, for you have been taught of God*; onely I beſeech you, *That you abound more and more*, 1 *Theſ.* 4. 9,10. That you may receive the ſame honorable Teſtimony and Memorial from *Chriſt*, which the Church of *Thyatira* hath received, *I know thy works, and charity, and ſervice, and faith, and thy patience, and thy works*, (they are twice mentioned) *and the laſt to be more then the firſt*, Revel. 2. 19.

Synopſis Papiſmi. Edit. 5. p. 1223--1232

Be not weary of weldoing, in due time you ſhall reap, if you faint not, Gal. 6. 9. *Loſe not the things which ye have wrought, but that ye receive a full reward*, 2 *John v.* 8. And this leads me to the laſt conſideration, *viz.*

Seventhly, The *Reward which is ſet before you*. It is a *ſowing of Seed*, 2 *Cor.* 9. 6. A *ſcattering* which tendeth to *increaſe*, *Prov.* 11. 24. There is no duty which hath more copious promiſes of *reward*, then this of *mercy* and *good works*. Rewarded with *plenty*, *Thy Soul ſhall be as a watered Garden*, *Iſai.* 58. 11. *For this thing, the Lord thy God ſhall bleſs thee in all thy works*, *Deut.* 15. 10. Rewarded with *honor*, *He hath diſperſed and given to the poor, his horn ſhall be exalted with honor*, *Pſal.* 112. 9. Rewarded with the bleſſings of the poor. *The bleſſing of him that was ready to periſh, came upon me*, *Job* 29. 11, 13. Rewarded with the *grace* of God, *God is able to make all grace abound towards you*, 2 *Cor.* 9. 8. Rewarded with a pure and *comfortable uſe* of what we enjoy our ſelves. *Give alms of ſuch things as you have, and behold all things are clean unto you*, *Luke* 11. 41. Rewarded with a lengthning of our preſent *tranquillity*, *Dan.* 4. 27. Rewarded with *Gods acceptation*, *Heb.* 13. 16. with the *mercy* of God, *Matth.* 5. 7. with the *manſions* of God, *Luke* 16. 9. *Good works* are *Bills of Exchange*, which return our eſtates into another Country.

This laying out is *laying up*; *Mercatura eſt amittere ut Lucreris*. It is like putting a Baſin of Water into a Pump which draws out a great Veſſel full: It is a *Sacrifice*, and Sacrifices were offered for

for the benefit, not for the damage of the offerers. A man ſcatters his Seed in the Furrow, but he lays up his Crop in the Barn; it is a ſcattering which ends in a laying up. The Backs of the poor, the Bellies of the hungry, are the Bank of Heaven.

And it is a laying up *for our ſelves*. Men lay up uſually for others; their Children, their Heirs and Executors meet with it at the laſt; but *works of mercy* are all expended *upon a mans ſelf*, he hath the *comfort here*, and the *reward hereafter*. It is money lent to God, and he will repay it to our ſelves. In Law, he which *ſows* muſt *reap*; and ſo ſays the Apoſtle, *He that ſoweth bountifully, ſhall reap bountifully.*

Quas dederis ſolas ſemper habebis opes.

And it is laying up a *Foundation*, a way to make our uncertain *riches* [a] ſure and ſtable, that whereas other riches take unto them *wings and flie away*, thoſe which are thus laid out, are laid up, as ſafe, as unmoveable as the Stones of a *Foundation*, as the bottom of a *Rock*. A Foundation not by way of *merit* towards God, but by way of *evidence* in regard of our ſelves, as Teſtimonies of our *reconciliation* and *peace with God*. A Learned Writer [b] makes θεμέλιος καλὸς to anſwer to the *Hebrew* עיקר, which is the *Bond* or *Inſtrument*, ſecuring to a Creditor the money which

[a] *Si amicus tuus intraret in domum tuam, & inveniret te in loco humido frumenta poſuiſſe, — daret tibi hujuſmodi conſilium, dicens, Frater perdis, quod cum magno labore Collegiſti; in loco humido poſuiſti, paucis diebus iſta putreſcent. Et quid facio, frater? Leva in Superiora. Audires amicum ſuggerentem ut frumenta Levares de inferioribus ad ſuperiora, & non audis Chriſtum monentem ut theſaurum tuum Leves de terra ad Cælum?* Aug. in Pſal. 148. Var. Lect. l. 1. c. 11.

[b] Sam. Petiti.

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he hath lent. ἀποθησαυρίζειν θεμέλιον καλὸν is *Bona nomina facere*; God becomes ſurety for the poor to repay us there, *where neither ruſt, nor moth, nor theif can enter.*

And it is a *Foundation* εἰς τὸ μέλλον for the time to come, for the life to come, when none of our glory will follow us. *Wealth* hath wings, it is here to day, it is gone to morrow; but *good works* are a Bank in Heaven, when all other mens wealth doth ſtay behinde them, and betake themſelves to other Maſters; A good Mans being turned into *good works*, doth follow him, and enrich him in a life to come.

And this life to come, a life which *may be held*, a life which can never be loſt, when the laſt general conflagration ſhall have conſumed and melted all the Treaſures of the World, our *good works* will abide that trial; the inheritance unto which they follow us, *is incorruptible and undefiled, and that fadeth not away, reſerved in the Heavens for us.*

And now *Right Honorable* and *Beloved*, to give you all in one view, You have heard the *Charge* of the God of Heaven, to the *Rich men* of the Earth: It is my Petition, it is his Command. I beſeech you, he injoyns you, *Not to be high minded*; not to let that which comes from the deep places of the Earth, exalt you, and make you forget that you are Earth; not to let the thick Clay make the thin Duſt proud. It cannot adde a cubit to your ſtature, let it not adde ſo great a ſin to your Souls: It is gift, it is not property; Gods,

Gods, not yours; you are the fiduciaries, the depositaries onely; why should you *glory as if you had not received it?*

Let me adde this one word more, Let not your *riches* make you low-minded neither, to glew your hearts, to bend your affections to things below: Let them make you heavenly-minded, and then they will make you humbly-minded; the more of Heaven in any minde, the more of Humility.

Not to trust in riches, not to let his gifts be used to his own degrading: Who would trust in an *unstable* thing, which he cannot keep! *Riches* are uncertain; in a *false thing* which he cannot credit: *Riches* are deceitful; in a *nothing*, which is not? He that trusts in *riches*, makes them an Idol, and *an Idol is nothing in this world.* Who would trust in a Dead Idol, that hath a *Living God* to trust in? who would trust in an useless *nothing*, who hath a *Bountiful God*, who gives *all things* to trust in? Prov. 23. 5. 1 Cor. 8. 4.

You have another charge, *To do good, to be rich in good works*, to do them chearfully, to do them diffusively: And though God might stop at the *charge*, his soveraignty and dominion would bear him out, to *command* you onely; yet being full of *love* and *mercy*, he is pleased to *encourage* as well as *command* you. He encourageth you *antecedenter*, by that which goes before your duty, his own *example*; he encourageth you *consequenter*, by that which follows after your duty, his great *reward*, his *example* you have; he *gives*, you do but

but lend; he gives, you do but render back to him of his own. He gives to you *all things*; the Earth empties into your Coffers her Silver and her Gold; the Pastures send you in Cattel, the Fields Corn, the Sea Fish, the Air Fowl; one Country sends you in Wine, and another Spices; one Silks, and another Furrs; one Delicates, another Ornaments: He gives you the light of the Sun, the influences of the Stars, the protection of Angels, the Righteousnes of his Son, the Graces of his Spirit, the Hope of his Glory: He gives you Himself, and his own Alsufficiency for your portion. And now if Heaven and Earth be *all*, if Grace and Glory be *all*, if God and Christ be *all*; he hath given you *all things richly to enjoy*; for many of these gifts bring their joy and fruition with them. So the *Example* far exceeds the *Imitation*; you *lend*, you do not *give*; you lend *some thing*; you do not *give all things*; you lend to the *necessities* of your Brother; you do not give to his *delights* and *replenishment*; you *cloath him*, you do not *adorn him*; you *feed him*, you do not *fill*, much less pamper him. This is one encouragement, *A great Example*.

You have another encouragement, *A full Reward*, good measure shaken together, pressed down, running over into your bosoms. You give money, God gives life; you things uncertain, which you could not keep but by giving; God gives a Foundation, Mansions, a City which hath Foundations, *The sure mercies of David*. You lay out to your Brother, God lays up for you; you

you give perishing things to your Brother, God an abiding, an abounding life to you; you a Cottage, or a Coat to your Brother, God a Kingdom and a Crown to you; you such things to your Brother, which neither you nor he can keep; God such things to you, which when once laid hold on, you cannot lose.

So this double encouragement sets on the *duty* by a threefold *love*. If you *love God*, imitate his *example*, be merciful as he is *merciful*: If you *love your Brother*, refresh his Bowels, make his Back and Belly your repositories. He can repay you with Prayers, and Prayers are as good as Gold. If you *love your selves*, do what the most covetous man would do, lay up, lay up for your selves, not onely for your heirs, your children; it may be for strangers, for enemies: Lay up *surely*, that which you may lay hold on, that which will *stay* by you, a *Foundation*: Lay up for the *future*, that which Time, which Death, which Rust, Moth, Theif, cannot take away; for *life* which is more worth then wealth, for *eternal life* which is more durable then wealth. If you do not thus by your wealth, lay up a Foundation unto *Eternal life*, your thick Clay will load you with many sorrows, and drown you in destruction and perdition. You have your wealth for this end, you have your life and salvation with this homage, and quit-rent upon it. If you do not give, you shall not live; if you do not do good, you shall not receive good; if you do not lay out, you shall not lay up. Here is your option, keep your

money, and periſh with it; return it unto Heaven, and be gainers by it. If you love God, or your Neighbor, or your ſelves, or your very riches themſelves; do good, be rich in good works, you do not onely comfort your Brother, but you keep your God; you ſave your ſelves, you lengthen your lives, you preſerve your eſtates unto *all eternity.*

FINIS.